
R E M A R K S

On the Quakers CASE, deliver'd to the PARLIAMENT.

TIS beyond a Dispute, that Liberty of Conscience, in Matters purely Religious, is consonant to the Christian Religion, and the Doctrine of the Church of *England*.

'Tis as manifest that the *Quakers* do conscientiously scruple the taking an *Oath*.

For these Considerations the Legislature did very favourably and prudently grant them, in *England*, an *Affirmation* instead of an *Oath*, under the same Penalties as Perjury.

But the *Quakers* in *Scotland* having no Provision made for them in this Case, and the Relief that is already granted the *Quakers* in *England*, being in *such Words*, that many of them in *England*, and all of them in *Scotland*, think it too much like an *Oath*; it seems but consistent with the Tenderness the Legislature formerly expressed, to grant them an *Affirmation* that may extend to all *Britain*, in *such Terms*, as they now desire; since they offer to be made subject to all the Pains and Penalties of Perjury; yea, and such farther Punishments besides, as the Parliament shall think fit, in case they unjustly, or untruly make use of their *Affirmation*.

'Tis certain that Oaths are become burthensome, and almost useless to the Nation, their Frequency having render'd them so familiar, that they seem less dreaded than the Penalty of Perjury; it would therefore be well if there was less Swearing, and greater Obligations to speak Truth without it: What Reason is there then, that the *Quakers*, who conscientiously scruple the taking any *Oath*, should not be *Reliev'd*, when they willingly submit to greater Penalties for not speaking Truth, than others are subject to, for not swearing Truth?

And besides the Reasonableness of this Request of the *Quakers*, respecting *themselves*, there seems an absolute Necessity that it should be granted them respecting *others*; for we are none of us safe our selves without it, since tho' to day we may have Writings sealed, and the same well witnessed, we have no Assurance, but a Month hence our Witnesses may become *Quakers*, and our Writings thereby be void, for want of Evidence: Or my Father, or some other Person makes a Will, and me Executor, but before it be proved the Witnesses of the Will may turn *Quakers*, and the same becomes Null (*to my great Prejudice*) for want of their Evidence to prove it. Other Instances might be given of the Usefulness thereof, as on account of Elections, &c. to shew that it is the Interest of *Great Britain* in general, to admit of the *Quakers* Affirmation in *such Words* as they can comply with, under the Penalties and Securities they propose.

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REMARKS

On the Quakers Case, delivered to the PARLIAMENT.

This is beyond a Dispute, that Liberty of Conscience, in Matters pure-ly Religious is consistent to the Christian Religion, and the Doctrine of the Church of England. It is as manifest that the Quakers do conscientiously scruple the taking of Oaths. For these Considerations the Legislature did very favourably and pro-bably treat them, in England, an Affirmation instead of an Oath, under the same Penalties as Perjury. But the Quakers in Scotland having no Provision made for them in this Case, and the Relief that is already granted the Quakers in England, being such Words, that many of them in England, and all of them in Scotland, think it too much like an Oath; it seems but consistent with the Justice of the Legislature formerly expressed, to grant them an Affirmation that may extend to all Britain, in such Terms, as they now desire; since they offer to be made subject to all the Pains and Penalties of Perjury; yes, and such further Punishments besides, as the Parliament shall think fit, in case they unjustly, or untruly make use of their Affirmation.

This certain that Oaths are become superfluous, and almost useless to the Nation, their Frequency having rendered them so familiar, that they seem less dreaded than the Penalty of Perjury; it would therefore be well if there was less Swearing, and greater Obligations to speak Truth without it: What Reason is there then, that the Quakers, who conscientiously scruple the taking any Oath, should not be relieved, when they willingly submit to greater Penalties for not speaking Truth, than others are obliged to for not swearing Truth?

And besides the Reasonableness of this Request of the Quakers, respecting newswomen, there seems an absolute Necessity that it should be granted them respecting widows, for we are none of us here our selves without it, since tho' to day we may have Writings sealed, and the same well witnessed, we have no Assurance but a Month hence our Writings may become Quakers, and our Writings thereby be void, for want of Evidence: Or my Father, or some other Per-son makes a Will, and me Executor, but before it be proved the Wit-nesses of the Will may turn Quakers, and the same becomes Null (in way great Prejudice) for want of their Evidence to prove it. Other Instances might be given of the Usefulness thereof as on account of Elections, &c. to show that it is the Interest of Great Britain in general, to admit of the Quakers Affirmation in such Words as they can comply with, under the Penalties and Securities they propose.

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